

## The Brethren Evangelist

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THE BRETHREN PUB. HOUSE,  
ASHLAND, Ashland Co., OHIO

ASHLAND, O., Oct. 26, 1887.

## From The Editor.

I left Tiosa, Ind., Sept. 27th, and reached Altamont Oct. 12th. I stopped a few days at Homesville, Neb., a part of a day at Nickerson, Kan., two days at Pasadena, Cal., a few hours at Los Angeles and part of a day at Lathrop. At Homesville I visited my brother-in-law, T. W. Graham, and his family. He is a progressive minister in the G. B. church. At Nickerson I visited my brother Jac. W. Beer, and his family. At Pasadena I met my daughter, Sadie, and others whom I knew. At Lathrop I visited Bro. J. P. Wolfe and others. I had a very pleasant trip; found sister Beer well, and now we are talking over the past and planning for the future. More anon.

J. W. BEER.

Oct. 18th, 1887.

## The Men of Nineveh in Judgment.

Nineveh was one of the great cities of antiquity and the prophetic period of the world's history. This famous city was the capitol of the great Assyrian empire, and is of frequent mention in the scriptures. History informs us that it was sixty miles in circumference, its walls were one hundred feet high and broad enough for three chariots in rank. This wall was furnished with 1500 towers, 200 feet high. In the Bible, book of Jonah, it is called an "exceeding great city of three day's journey," and one "wherein more than six score thousand persons who could not discern between their right hand and their left hand." Probably infants and children.

This famous city, like all other cities, became very corrupt on account of the excessive wealth of many of its inhabitants. Pride, idleness and luxury developed and became as a cancerous sore which eat into the very vitals of its fabric as a city of power, influence, virtue and morality. It became so wicked that it no longer contained the preserving property of "the salt of the earth." In this condition it came under the special attention of Him who ruleth all things well, and its reformation or destruction must be accomplished. God extended his mercy and provided a messenger in the person of Jonah to preach unto them their impending destruction and an only chance of escape. He quailed before the gigantic task of preaching against this exceeding great city of three day's journey, and attempted to steal away from God. He was caught and re-

turned with the same charge, and did not dare to disobey. He preached the message given him and it had the effect of calling the mighty city to reformation. The people came down in sackcloth and ashes; and the reformation had the effect to prevent the disaster threatened upon them.

Christ now says that the men of Nineveh shall rise in judgment with this generation and condemn it, because they repented at the preaching of Jonah. Matt. 12: 41.

There are three leading lines of investigation presented in the scripture:

1. The judgment.
2. This generation.
3. The part of the Ninevites in judgment.

The Scriptures everywhere foretell an approaching judgment, in which men of all quarters of the earth and of all ages will be brought to account and receive a reward for obedience and condemnation for sin. This judgment will take place at the end of the world when the sea, death and the grave shall deliver up the dead in them. As all power and majesty belong to God, so do the dead, and they will come forth at his command. The wicked will be cast off into punishment, and the righteous will enter into everlasting habitations.

This generation reads now as it sounded when it fell from the lips of the Immaculate. It is not the generation that was in the time of Moses, of Jeremiah or in the days of St. Paul. It is not the generation that now is. The word must have a different meaning in the connection where it is found, than is usually understood from it. It means something different from a generation which lasts only thirty-three years. The Greek word means a race, stock or family as well as the people who live in a certain period of time. Christ means the "generation of vipers"—wicked men. When John the Baptist began his public preaching he called the high-minded religionists of that time a generation of vipers. In Matt. 12: 34 Christ uses the same language. In various passages in the Scriptures this generation, race or family is condemned. The generation of vipers or of the wicked commenced at creation and will continue until the end of time. With this view before us it is not difficult to understand some of the expressions of the Saviour which otherwise are hard to explain. For instance, in Matthew 24th chapter, He is prophesying about his future coming, and says that this generation shall not pass until all these things be fulfilled, 34th verse. Had he meant a generation of thirty-three years, his second coming is already past. Shortly before that he had upbraided the "generation of vipers." All will admit that that generation is not all dead yet, neither has Christ made his second appearance.

The Ninevites in Judgment.—The obedience of that people to the message of Jonah, redeemed them from the curse of sin, and they shall be justified in the judgment. They will rise up in judgment with the self-consciousness that they are justified, and stand as a witness against the disobedient. There is a great

principle involved in that act: the righteous shall condemn the wicked in judgment. St. Paul says: "Do ye not know that the saints shall judge the world," in addressing the Corinthian brethren. Peter understood that judgment began at the house of God in his time. The Christian is now appearing before the judgment seat of Christ, and when the dead, small and great, shall stand before the throne of judgment, he shall be a priest of God and Christ and reign with him.

By this plan or principle, the righteous man of these times will be the judge of the unrighteous among whom he lived and labored. The preacher who has discharged his duty, will be a witness against those who heard his message and disregarded it. He will condemn them in judgment.

In judgment all personal attachment will be lost. Father will be a witness against the son and the son against the father. The daughter will condemn the mother, and the mother the daughter; and the sister will be a witness against sister and brother against brother. The ties of the earth, without Christian fellowship, are the ties of the flesh. These are earthly memories which belong to the earth, and such attachment will be left in the grave. They are not soul attachments, and leave no impression upon it. But sin or righteousness stamps its impress upon the memory of the soul and shall arise with it in the resurrection.

## An Unfortunate Choice.

It was certainly a very unfortunate choice which Elder D. M. Canright made when he accepted the doctrine of the Seventh Day Adventists, who is now receiving considerable notoriety by renouncing his allegiance to that church. After twenty-eight years of connection with it, he abandons all, at the dictation of his conscience, and as he says, "begins life anew among strangers." It is certainly very humiliating to change completely in religious belief after being a champion of that religion, and under it received hundreds of converts.

We remember well when this faith pressed itself upon us for investigation, and we gave that system of belief the attention that it merited and with the Bible and history inquired into its claims, with a full purpose to accept it if it proved to be true. But it did not. As one of its own advocates wrote, we found that every point of that faith was "covered by a vision of Mrs. White." The whole fabric of its doctrine was supported by her visions, and these the ministers of that association were expected to subscribe to, as though being the decrees of God himself.

The renunciation of Elder Canright will certainly be a heavy misfortune upon that church. He was its most able defender; too able to be held in such ignorance. He investigated the subject with every data of information applicable to the subject, and decided to make the step he did from honest conviction founded upon mature deliberation and investigation. He was its champion in the arena of debate, and he was obliged to study the Fathers of the church to

meet his opponents, there the great weight of testimony was against him. Historical Christianity, so far as it applies to the manner of Christian observances, is the most convincing argument that can be wielded.

## The Society of Christian Endeavor.

At the late Convention the committee on Women's Work, presented a report to the convention which was adopted, that recommended the creation of a society in the church, to be known as the Sister's Society for Christian Endeavor, whose present object shall be to secure means to defray the expenses of an evangelist, who shall be sent to work where there are no organized churches. A board of sisters, in compliance with the recommendations of the committee's report, was elected to inaugurate the work. This board is composed of the following persons, elected by the convention:

Mary M. Sterling, President; Sarah Keim, Treasurer; Bessie Perry, Secretary, Mary E. Garber, Cor. Secretary.

Sister Sterling has taken steps to commence this very important work. It can and should be made one of the most effectual lines of work in the church, and we are glad that a sister so enterprising in good works as sister Sterling has been placed at the head of this Board, and we hope to see the sisters take hold of the work at once after the Board has outlined a plan of work.

The first thing, of course is a constitution and by-laws. The sisters, in the first place should consider the work of preparing this document, and as it will not be out of place for each one to give her plans, we recommend to all the sisters that they write their views to the President of the Board upon the subject of what the constitution of the Society of Christian Endeavor should contain. Any assistance of that character will be appreciated by the sisters having the work in charge and may prove very valuable in laying the foundation for that line of work in the church.

Sister Sterling's address is Masontown, Pa.

## EDITORIAL ITEMS.

Bro. E. L. Yoder, has been actively engaged in preaching since the convention. He preached a few doctrinal sermons in the Pony Creek church, Kansas, and when last heard from he was helping Eld. John Nicholson with a series of meetings, church organization and love feast, in Gage Co., Neb.

San Francisco answers Philadelphia on the College question.

Well done Bro. Brockwell. Who'll be the next to speak.

Do not wait till Jan. 1st to tell us what you are doing and do not put off the "doing" till that time either.

The second Fall term of Ashland College opens Nov. 8. Brethren or others desiring a good business education should come to Ashland at that time.

Bro. Kilhefner went to Zimmerman, O., to fill Bro. Brown's appointment last Sabbath. Bro. J. L. Kimmel filled the appointment at the College and Bro. Perry went to North Liberty.

Sister Julia A. Wood's new book, "My Northern Travels," is almost a new departure in the literature of our church. While it is an account of a tour, yet there are many remarks in it that are valuable to the pilgrim heavenward. The account of her conversion

is remarkable, which is contained in her autobiography.

Sister Mary Sterling is favoring the EVANGELIST with some very good poetry. There is none of her's in this number, but there will be next week.

Bro. Geo. DeBolt, of Masontown, Pa., is having excellent success in his work.

Letters from Bro. J. H. Swihart now come from Waterloo, Iowa.

A. L. Garber and wife spent a few days in his old neighborhood, about Ankenytown, Ohio, last week.

The Ashland City Church will meet in council on Monday, Oct. 31, at 2 P. M. Bro. Kilhefner insists upon all the members being present, as important business will be brought before the meeting.

We expected to have the report of the Convention ready for subscribers before this time, but different things have interfered, and it will yet be several days before it is ready.

Those wanting the Brethren Hymnody, will please take notice that the advertisement is in every paper. Please read it and know where to get them.

A card from Bro. S. H. Basher informs us that his address hereafter will be Ontario, San Bernardino co., California, where he is engaged for some time. His many correspondents will please take notice of the change and address him accordingly. He urges the speedy settlement of the College matter. May every one be so minded and work, and as the brother says, "it can be raised at once if we all pull together."

Bro. P. J. Brown is still at work in Green county, Penna. He has crowded houses, too large at times to be accommodated. When he wrote, two had applied for baptism and others were expected. Bro. DeBolt, of Masontown, Pa., assisted him in the work awhile last week.

Other printers get the names of persons mixed, too, occasionally. A clipping from the Green county (Pa.) Democrat, informed its readers that "The new Brethren church at Aleppo is completed and will be dedicated Sunday, Oct. 10, 1887. The sermon will be preached by Rev. P. J. Mason, of Ohio."

The former citizens of Ashland will be interested in knowing that Edward F. Savage and Mary Ida Roop, of Roop, Dakota, will be married on Oct. 27th. We will wish them much happiness now.

The Brethren church at Aurelia, Iowa, expect to hold a communion Sat. Oct. 29th, commencing at 5 o'clock P. M. The church extends an invitation to all. Address,

W. S. McCLAIN.  
Aurelia, Iowa.

The German Baptist Annual will contain about 1906 names of ministers. Any one acquainted with that church will concede quite readily that they have one minister to about every twenty members, which would give that church at the present time a membership of only about 40,000. We have frequently noticed that the number of deaths reported in the Messenger is about equal to the number of accessions to the church reported in the same paper; and the Brethren church is continually receiving accessions from its ranks, and the Old German Baptists some, which accounts for the above evident decrease in the membership of that branch of the Dunkard Church.

If I had a "creed" I would sell it to a Museum. Creed shows itself in the wars of the last hundred years. It was over creed that men fought and not over Christ. Orthodoxies are what have ruined the world.—Sam Jones.

Since 1852 seventy-five Sandwich Islanders have gone as foreign missionaries.

The new Emperor of China, Kwang See, is favorably disposed towards missionaries.

The Turkish Government has forbidden the attendance of Moslems upon the mission schools in Palestine.

Mrs. Elizabeth Chisholm, long a missionary in the South Pacific Islands, died in England, March 27, 1887.

Cain groans under the penalty. David grieves for the iniquity. The one trembles as a slave; the other fears as a sinner.